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WEEKLY REVIEW.

—The *Indian Evangelical Review* for October has an article entitled "Mohammed and Mohammedanism" by Mr. Nairne of the Bombay Civil Service. It is in the main a criticism on a work by Mr. R. Bosworth Smith. It is a very good article, very effectually disposing of Mr. Smith's positions. The only question in our mind is if Mr. Smith's book is worth the pains here bestowed upon it. But we call to mind that it is just this sort of nonsense that goes down with the class who pride themselves on their freedom from traditional bias, and we conclude that Mr. Nairne has done well by making this exposure. The worst thing about Mohammedanism is that it puts us in this dilemma: We must either think badly of Mohammed or of God. If we justify the former we condemn the latter. Mohammed claims to be the prophet of God in a dominant sense, making all previous revelations take a lower place than his own. The sensuality, cunning and barbarity that appear in his life and doctrines, and his antagonism to the inspired Scriptures, indelibly denigrate his character, unless you insist that he was really led of God in all things, and then the result is a frightful denigration of the character of God. In the attempt to justify Mohammed, Mr. Smith attempts a parallel between the excesses attributed to him and some things recorded of David and Moses; but the parallel utterly fails, as Mr. Nairne shows. We suppose that no greater assault can be made upon the cause of true religion than for a religious teacher to set aside the New Testament which is the completeness of God's revelation. Dr. White, Professor of Arabic at Oxford late in the last century, makes this statement (quoted in the article): "The materials of the Koran are wholly borrowed from the Jewish and Christian Scriptures, from the Talmudical legends and apocrypal Gospels then current in the East, and from the traditions and fables which abound in Arabia." This is true; but while some of the facts of the New Testament are referred to, its distinctive teaching is ignored. We do not overlook the fact that Christianity as represented by the Eastern Churches was, in the seventh century, fearfully corrupted; nor that Mohammed, according to the prophetical teaching of the Bible, was suffered to arise and dominate those Eastern lands as a curse for the falsification of God's truth. The above article is succeeded by an excellent article on Eternal Punishment. The views of Mr. Jukes, Mr. Constable and Mr. F. N. Oxenham are discussed and controverted. We should be glad to see this article printed in pamphlet form for general circulation. The other articles are: A translation of the Tract Rim Pariksha; The Hindu and Mosaic Cosmogonies; The N. T. idea of Preaching in reference to Christ's Commission; The Kudnmi; Bishop Coplestone and the Church Missionaries This last is a lucid statement of the points at issue. Notes and Intelligence make up the remainder of the volums.

—The Rev. Mr. Park of the American Mission, Bombay, having suffered seriously in health has gone to the Pulney Hills for a change. He has been advised to take rest from his many labours for six months.

—We hear with regret that the Rev. Mr. Edwards of the Scotch Mission in Bombay, has been transferred to Calcutta. Our loss will be Calcutta's gain, but the latter city is much ahead of us as regards the number of missionaries. Mr. Edwards has been about two years in Bombay.

—We are happy to mention the arrival of the Rev. Mr. Ledgard of the Gospel Propagation Society from England, after an absence of about two years.

—"The Shadow on the Cross, by Edward Jenkins, M P." is the title of a pamphlet treating of the present crisis of the Turkish question. Mr. Jenkins aims to show that "the much-dreaded contingency of Russian interference would not justify the weak, halting, dog in the manger policy of Her Majesty's Government." The pamphlet was written in September. The writer thinks that if our Government were to act in hearty co-operation with Russia and Germany, the reserve of Austria would be overcome, and Bulgaria, Bosnia and Herzegovina released from direct Turkish administration. He does not regard the recent atrocities, frightful as they are, as altogether exceptional in the rule of the Porte. "The history of the Turk in Europe for more than four centuries has been one long record of savage, bloody ferocity." When religious zeal relies more on its power to torment than on moral evidence, as the means of recovering heretics to the true faith, we know pretty well what the condition of the heretics will be in lands where their enemies are invested with the power of the sword. Mahomedanism has generally relied upon this rather than upon the calm scrutiny of evidence. Human passions reach their highest development when associated with religion, and the Bashi Bazook, in the utmost extremity of his rage and lust, lays the flattering unction to his heart that he is chastising the enemies of God and giving them lessons in divine providence. "The religion of the Turk is glorified selfishness here and unlimited sensuality hereafter. Outside his creed he knows no brother, recognizes in heart no rights, owns no duties. To him the Giaour is a slave fit to hew or a dog fit to carry for the Believer." Mr. Jenkins does not deny that there are many individual exceptions, men of polish and refinement, but they are so in spite of their creed. Since the beginning of this century a decided change for the worse has taken place in the Turkish Government. Before the days of Sultan Mahmoud there were certain checks upon the despotic powers of the Sublime Porte. There were the Janissaries, exterminated by Mahmoud; the Ulema, or body of learned men; and the Dereh Begs, feudal lords with large bodies of retainers. All power has gradually become centred in Constantinople, and Governors selected through the intrigues of the seraglio have been sent into all parts of the empire with the understanding that they who most effectually helped the Government to filch from the people, would be most favoured.

—The scheme for a Leper Hospital in Bombay or vicinity remains for the present in abeyance. Rs. 37,430 have been subscribed. We hope the project will not be abandoned.

—We have been favoured with copies of the *Vedarthayatna* for August and September, and return our thanks for the same. They contain Hymns 26 to 33 of the Rig Veda Sanhita, in Sanscrit, Marathi and English with Marathi Comment. This work is printed at the *Indu-Prakash* office, and the subscription is six rupees a year. We shall perhaps notice some of these Hymns in another issue.

—We have received *Mountain Echoes*, 1876, by the Rev. J. Fordyce, Simla. This is a volume of 76 pp. It contains about 13 articles, original and selected with Editorial Notes. The longest article is by Baden Powell on Intellectual Religion.

—The storm-wave that passed over certain islands in the Bengal river-outlets on the last night in October, was 20 feet deep. Imagine a wave 20 feet deep passing over the island of Bombay, where at least 500,000 persons are living at an elevation above the sea of a very few feet. There is but a step betwixt me and death, said David, and it is true not only of men generally, but even of communities. But we need not indulge our imagination; the stern realities of the recent cyclone are terrible enough. All our information of this catastrophe has come by instalments, and though nearly a month has now gone by, we seem hardly yet able to give any precise account of the number of lives lost. Last week, we had computations rising as high as 70 or 80,000; the total loss of life is now thought to be not less than 200,000. And it is feared that many of the survivors will perish for want of the necessaries of life. After the lapse of a century we continue to speak of the destruction of 60,000 persons at Lisbon by earthquake as an event almost unparallelled; but the catastrophe of October 31st in the Bengal delta exceeds it greatly.

—A friend in Jaffna says: "The Bishop of Colombo has called a council of all the clergy, European and Native, for consultation. The brethren here intend not to go if they can avoid it, on the ground that their difficulties have been referred to the Committee at home, and they have no advice to give until they hear from the Committee."

—We have received the 1st Report of the St. John's Native Church Missionary Association, Agra. The Christian teachers of St. John's College voluntarily unite with the Missionaries in preaching the Gospel in the open air in Agra, and the Report gives some account of their operations.

—We would thank Major Malar for a copy of his pamphlet entitled The Duty of Prayer for Christians in other lands. A portion of it is addressed to the Christian Natives of India, which we hope to bring before our readers next week.

NOTES BY THE WAY.

We "sweeten" our "labor with song." Going out of the G. I. P. Station at Bombay 'singing'

"To our bountiful Father above,
We will offer the tribute of praise
For the glorious gift of His love
And the blessings that hallow o'er days
In the sweet by and by
We shall meet on that beautiful shore."

We heard the same sung by those whose hospitality and Christian fellowship we had enjoyed for a week, and who remain to witness for Jesus in the second largest city in the dominion of our Queen. The impression upon our minds was very pleasant as we turned our faces toward the glad toil to which we give ourselves anew for our King. We were soon entertained with pamphlets and tracts which had come from Western lands, and the appearance of which awakened happy memories of association with the editors and a share in the large assemblies devoted to a deep experience of Jesus' love and desire for activity under the baptism of the Holy Spirit. The last editorial articles in "The Guide to Holiness," written by Mrs. Phœbe Palmer, recalled the ten days of revival efforts in the city of Corning in which we were aided by the presence of the remarkable evangelist and her husband who seemed to us to be very

like John the beloved and his Master. The sweet answers of social life, "There is no complaining in our streets," the lucid exposition of God's words declaring the high privileges of the redeemed, the clear explanation of the way of salvation by faith, the potent appeal to masses of the unsaved and the triumph of prayer with seekers, came to us powerfully, and as we thought of this disciple as now mingling in heaven with a multitude of those whom she was permitted to lead to Jesus, we asked for large gifts from the Spirit who blessed her.

We were glad to receive into the railway carriage a noble preacher whose name is associated with Jaulna, even twelve thousand miles from here, and whose face we had seen in the illustrated papers during the session of the Evangelical Alliance in New York; a man who delighted scores of thousands west of the Atlantic.

He has a cheerful spirit, and greatly encouraged us by telling us of the communion services observed during the previous week in the four places among his native brethren. He believes that he will see the glory of the coming of the Lord in this land, and that we who are younger may expect to behold multitudes of the people of India disciples of Jesus. He toils gladly and in hope, and his fraternal visit was like a mountain breeze to us, refreshing us, setting us an example for heroic exertion. We were glad as we talked of Jesus by the way. Going up the ghauts, we spoke of the glorious cause of Him who has gone up on high and has led captivity captive; and remembered that He who has ascended is the very one who first descended, but now fills all things. His history in this is the prophecy of the success of His cause. His prayer was precisely answered in the sweetness of our fellowship.

Poonah.—On Thursday evening the Free Church was filled, at the weekly union prayer meeting. We spoke upon that which is especially now the theme of our prayer as we called attention to a Promise (of "power") and a Privilege (of testimony), in our preparation and life as "witnesses" for Jesus. A number of native girls did the best of singing out of Sankey's collection. There was life. The morning prayer meetings in the Methodist Hall were richly fruitful in blessing to our souls. The breakfast with a number of postors and Christian sisters and brothers at Rev. Mr. Beaumont's, allowed us to learn somewhat of missionary work and hope. An item of the latter was that the famine is helping the gospel in changing the constitution of many villages, breaking up the old rules enforced by ancestry and fixedness of location, bringing in new elements, and allowing many to hear the gospel more readily in the places reached by the travelling masses.

"God moves in a mysterious way,
His wonders to perform."

It was thought that the more serious opposition which now characterises heathenism in its highest forms is a testimony of fear to the increasing power and success of missionary effort. Hope that a multitude may together throw off the fetters of the religious tyranny which binds them, was expressed. Perhaps this may come, and caste thus prove to have been a great mistake on the part of its inventor, the great enemy of God and man. India affords an opportunity as no other land for a nation (a caste) to be "born in a day."

On the second evening the gospel was declared in the Methodist Hall (where a Christian bridegroom led the singing as well as—if not better than—he had done in Bombay during the Conference session, when he was a single preacher!) Our views as a guest are that it is not a bad thing to fall into the hands of a railway magistrate. We resumed student life, as enjoyed in 1866, with Rev. D. O. Fox; who has been very useful in Poonah during four years. Itinerancy sends him now to Kurrachee, whence we expect to hear a triumphant "Peccavi." The beautiful city of the Deccan is to be favored with the presence of a regiment having several hundreds of Total Abstainers. This is a blessing.

Not such apparently, was a cold night in the railway carriage. Saturday was enjoyable in uninterrupted reading, a red letter day, an advance mentally and physically. We saw but one young man drunk, and but one bright eyed half-orphan boy of five and a half years enjoying a big smoke with the big cheroot given him by his father, and not tall enough to spit out of the carriage though bravely and often trying to do it according to the model.

Bellary.—Sabbath morning we learned the "Value of Wisdom" in the Berean study, and after the Sabbath School heard a good sermon on faith preached by a famine reporter, of just the class of men to be sent out in these times. At 2 p. m., the Soldiers' Bible Class was grandly conducted by Captain Shortland. After sermon and Lord's supper in the school room in which the Methodist Evangelist conducts service, in the precious prayer meeting two women came forward for prayers. Christian sisters bowed with them. The Spirit was powerfully realised. These seekers gave testimony of having accepted Jesus and received peace in believing. We have been led to pray frequently of late that a thousand may be converted in our meetings during the coming year. About thirty noble soldiers were present and several gave earnest declaration of love for Jesus. Others acknowledged deep convictions. Rev. C. B. Ward from Chicago, U. S. A., is expected to come to Bellary in December as pastor of the Methodist Church to reinforce those preachers and laymen who are already working efficiently for Jesus. It is believed that during the months immediately before us Christ will be glorified here in the strength and unity of His people and the conversion of many souls. Monday we enjoyed a noon prayer meeting.

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The Bombay Guardian.

SATURDAY, NOVEMBER 25, 1876.

THOUGHTS ON THE GOSPEL OF JOHN
VII.

That was the true Light which lighteth every man that cometh into the world. i. 9.

Light is used here in the sense of Light-giver, and the light that is given is that which pertains to salvation and everlasting life. And the teaching of the text is, that He is the true Enlightener of mankind who offers to all mankind the light which they need, regarding God and regarding themselves and the way of everlasting life. In order that a man may have the benefit of this light, may receive what it offers to him, it is necessary that his will should be favourable to its reception. When we read that Jesus is the Light which lighteneth every man that cometh into the world, we are not to understand that the light which he diffuses breaks down every barrier that the darkness and perversity of man's sinful nature interpose, and sends conviction to every heart; but that the light of Christ's salvation is for all mankind, and that whosoever, under the whole heavens, is willing to receive it shall be irradiated by it. The passage corresponds with the command to go into all the world and preach the Gospel to every creature. The Gospel is not coercive; it brings to the aid of men all the power that they need in order that they may lay hold on everlasting life, but it is not compulsory and is not irresistible. He that willeth may take and he that willeth not is not compelled to take. Hinduism is for Hindoos alone; it knows no covenant but that which is for Hindoos; all the rest of the world are *mlechchas* and live and die under opprobrium. Parseeism is for Parsees only, and makes no provision whatever for the enlightenment and salvation of others. So with the Chinese and almost all other religions. Boodhism in some of its forms is more expansive. Mahomedism has a still wider scope. Yet it is certainly the distinction of Christianity that every one who obeys the invitation of the Gospel becomes at once bound to convey the invitation to others. It is only in fact as men seek to diffuse the light of the Gospel, that they themselves receive the fulness of this light. The blessings of salvation set forth in the Gospel are the birthright of every man that cometh into the world and woe unto all who withhold it from him. Some understand this verse as teaching that Christ gives, apart from the Gospel, apart from the Scriptures, apart from the activity of his servants, to every man that cometh into the world, the light of salvation, that is, some light or other by the right use of which he may attain to salvation. We do not now enquire if there are any grounds for believing that Christ does this, or that God for Christ's sake does this: but it is not, we think, what is here taught. If we read carefully the verses that follow, we see that the true Light is the incarnate Christ. He was in the world and though he was the Maker of all things, and the Enlightener of all, the world knew him not. Faith was necessary in order that men might know him. It is a well-known fact that the sun's rays travel all the 90 millions of miles that stretch between it and our orbit, in darkness, only becoming luminous when they enter our atmosphere. Any man may verify this matter; at midnight, as he looks into the sky, he knows that the shadow of the earth tapers away to the apparent size of the moon, only reaching up a quarter of a million of miles, and on either side of this dark pyramid and beyond it, the sun's rays are every where until the utmost planet of our system is reached; nevertheless all is dark; the sun's rays pursue their journey in midnight darkness except where they are arrested by the moon or some planetary body. Faith is that atmosphere of the soul that enables us to get the benefit of the true Light. Faith is the condition of all spiritual enlightenment. "I am come a light into the world" said Christ, "that whosoever believeth on me should not abide in darkness. While ye have light, believe in the light, that ye may be the children of light." The light was present, but could only bring its benedictions to the heart by faith. The whole Gospel of John may be regarded as a commentary and elucidation of the meaning of this verse.

Some would read the verse thus: "That was the true Light which coming into the world lighteth every man." But this is not the natural order of the Greek, and the rendering in our vesion is the more correct.

He was in the world and the world was made by him, and the world knew him not. 10.

If Christ was the incarnation of the Word then there must be to some extent a correspondence between the testimony of Nature, that is, of Creation and Providence, on the one hand, and that of the Gospel. And men who truly receive the testimony of God's works and ways, in Creation and Providence, are divinely predisposed to receive the testimony of Jesus Christ. But men do not receive the testimony of God in Nature, and consequently are in no wise prepared to receive the testimony of the Gospel. And by their indisposition to receive the Sent of God, men show conclusively that they know not God. They have preferred to consult their own erring and sinful hearts, for information concerning God, or to receive the teaching of erring and sinful men like themselves, rather than let the light which God sheds upon them reach their hearts.

Only He by whom all things were made, could do the works that Christ did in the days of his incarnation. It was as though the Maker of all had left some parts of creation unfinished, and allowed men for thousands of years to see whether they could finish them, and when their utter failure was manifest, Himself came into the world and by his simple word opened the eyes of the blind, unstopped the ears of the deaf, healed lepers, loosed the paralytic and the bowed-down and the possessed, trod the waters like the Lord of all and subdued the winds and the waves; thus proving conclusively that it was He who had made all things.

Wherever there are works of God and a course of divine Providence, there is the true Light, there is a divine testimony. As the Apostle says, God has not left himself without a witness. This light, showing forth his eternal power and Godhead, condemns those of every nation, tribe and tongue, who, instead of receiving it, consult their own darkned inclinations. Had they received this testimony, God would have seen to it that the light of the glorious Gospel should have reached them.

THE RULER OF THIS WORLD'S DARKNESS.

"The existence and influence of Satan are not more mysterious than the existence and influence of bad men. Evil is the mystery—not evil agents and evil influence." This is extracted from Norman Macleod's journal. They who receive the Bible as a revelation from God cannot consistently refuse to receive its testimony concerning the existence of evil spirits who have access to the minds of men, and whose aim is to alienate man from God and intensify that alienation. When the Lord Jesus told his disciples about the Holy

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Spirit whom he would send to them from the Father, he said: "The world cannot receive him because it seeth him not." For the same reason apparently, the world is disposed to deny the existence of Satan; it seeth him not. But as the Spirit of God is made manifest by his works, his mighty transformations of human character testifying to his presence and his power, so the great adversary of God and man is sufficiently revealed by his works. Deny this and you are then committed to the opinion that men all over the world, in all ages, under all circumstances, are so thoroughly depraved, so Satanic in their malevolence, that there is no place left for the supposition of any co-operative agency in the spirit-world. Whatever a being such as Satan is represented to be, with such hosts as are said to be employed by him, could be conceived as accomplishing in and by man, all that is sufficiently accounted for by the stupendous might of man's own iniquity. The question is not as to what man is actually doing, whether it is overstated or not; the controverted point is not whether there has been a Reign of terror, a Black Hole of Calcutta, a Middle Passage, a Cawnpore massacre, Ashantee sacrifices, Bulgarian atrocities; the evil that is done under the sun is admitted; the question is, is man alone responsible for it, or is there, back of man's agency, some still more potent spirit concerned in it? The Scriptures say there is; the New Testament declares it even more emphatically than the Old; and no servant of God has spoken of it more strongly than Christ himself.

Some perhaps have made their own difficulty in the matter, by their misconceptions of what the Scriptures teach on the subject. The Scriptures do not teach that any being besides God is possessed of ubiquity; they do not teach that Satan in the sense of an individual spirit is present with the spirits of all the tempted, throughout the whole world. *Qui facit per aliam facit per se*, and the great adversary has a subordinate agency by means of which he can address the minds of men everywhere; and we can speak of what is done by these spirits as though it were done by their leader. It is not easy for us to grasp the things that pertain to the spirit-world, and there must always be perhaps something of accommodation and adaptation in the phraseology employed to make us acquainted with these things; but we may be pretty sure that the phraseology employed is the fittest, and cannot be dismissed by us without imperilling the truth.

It is a very noticeable fact that they who deny the existence of Satan, are not ordinarily distinguished by piety, conscientiousness and self-restraint. Find a company of licentious and blaspheming revellers, and you will be pretty sure to find them oppenents of the belief in Satanic agency. With oaths and ribaldry they throw to the winds the idea that there is a devil. Find those who are battling with sin and earnestly striving to get the victory over their own evil passions, and you may be sure that they are convinced of the existence of Satan. They become aware of the power that he wields, in their efforts to escape from the thraldom of sin. So long as men are led captive by the god of this world, at his will, and with their consent, they do not encounter his opposition, and easily swallow the lying suggestion that he is not. The great mystery is not that there should be such a being, with such sway, but that men should be so marvellously blinded as to their condition and their need of a present divine Saviour.

TEETOTALISM.

A GENNTLEMAN is high position, wishing to encourage the temperance movement in the army, having identified himself with that movement by becoming a total-abstainer and taking part in the meetings, the *Bombay Gazette* has thought it while to write a leader on teetotalism. The object of this article seems to be to represent teetotallers as remarkable for folly and stupidity. A sneering, contemptuous tone pervades the article. The writer is distressed at the thought that some may look upon total-abstainers as entitled to some credit on the ground of the sacrifice they make. He wishes to have us think, that the great majority of those who drink, care very little about it and could just as easily give up the use of all stimulants, as they could change the form of their neck-tie. Those who do not abstain are just as virtuous as those who do, and even more so, to say nothing of their superior good sense: this seems to be the sum and substance of the article. They who drink moderately have no kind of responsibility for the evils resulting from immoderate drinking. Is this so? A certain proportion of those who are moderate drinkers develope into the immoderate; the moderate drinkers encourage one another in moderate drinking and consequently encourage those who at a later period drink to their own ruin. There is a river beginning where the use of stimulants begins, flowing through the ranks of moderate drinkers and widening into the host of those who drink to excess; this stream is welcomed at its ingress by the moderate drinkers and cheered on its way until it reaches the land of inebriety. All the drunkards on the face of the earth (and their name is legion) once drank moderately. No one can deny that drink is such a curse to humanity that it is not possible to exaggerate the wretchedness, vice and crime that flow from it. The greatest prize that mankind can offer might well be promised to the man who could point out the most successful means of coping with this enormous evil. It is very certain that moderation on the part of some who drink does not root out the evil; there is too much reason to believe that it tends to intensify it, in the way we have indicated. Total-abstinence presents itself; one would think that all who wished well to their fellow-men would bid it God-speed, in the hope that some of the mighty multitude who are being sucked down the Maelstrom of drink, might be saved. The *Bombay Gazette* acknowledges that the temperance movement is 'an excellent thing, in its way,' is 'useful in a general way.' If it is an excellent thing then it must accomplish, to some degree, the end at which it aims, and this end is one that ought to secure the sympathy of all right-minded people.

We might concede that there is a good deal of nonsense about the measures adopted by certain advocates of total-abstinence, who appeal to motives of not the highest order. They would reply perhaps that they adapt themselves to men as they find them; that a majority of men are influenced by a love of tom-foolery, and are more easily won on this side. They have taken for their model the methods that have been so successful in free-masonry. Well, though we should allow that some total-abstainers were somewhat childish in their love of display, what is the offence compared with the frightful evils done under the sun by the intemperate?

The *Bombay Gazette* has no patience with the weakness of the man who disliking wine, preferring not to drink, yields, nevertheless to the solicitations of those who like it. Well, we allow that he shows a culpable weakness; but his fault is not greater than that of the man who cannot enjoy his own glass unless others join him in drinking. Society will not let alone the man who declines to drink. They make the place uncomfortable for him, and before they cease to pester him, will employ all manner of chaff and ridicule.

The greatest opposition that total-abstinence has to encounter is not from the ranks of the intemperate, but from those of moderate-drinkers so-called.

NOTICES.

WE have received from "A friend" Rs. 20 for the Rev. N. Sheshadri's Famine Relief Fund. Also for the same Rs. 20 from "Egutpoora," with a promise of Rs. 10 monthly till June, 1877.

THE following English Lectures will be delivered in the Hall of the Free General Assembly's Institution, Khetwadi:—Saturday, November 25th, by the Rev. Ganpatroa Raghunath Navalkar. *Subject*—The Intuitional Theory of Religion, viewed in reference to Brahmism.

Sunday, November 26th, by the Rev. D. Mackichan, M.A., B.D. *Subject*—The Ethical Basis or Religion.

Saturday, 2nd December, by the Rev. Buchanan Blake, M.A., B.D. *Subject*—The Truths of Hinduism.

Each Lecture will commence at 7-30 P.M. All English-speaking Natives are specially invited.

"THE BOMBAY TEMPERANCE LEAGUE, will hold a public meeting in the rooms of the Young Men's Christian Association, Esplanade, on Tuesday next at 8 P.M., General Gell in the chair, when addresses will be delivered by Rev. Buchanan Blake, Free Church Mission, and Rev. Isaac T. Row, Am. Methodist Mission.

Epitome of News.

SATURDAY, NOVEMBER 18.

—*Bombay Gazette:* "A few days ago the steamer Juno left Bombay for Jeddah with over 600 pilgrims huddled together on deck, and it is said that, from one cause or another, a man died in her even before she left the harbour, and the body was quietly sent on shore in a native boat. We now learn that the same company are intending to despatch the Mars on or about the 30th instant with 600 deck passengers. If any mishap occurs from the present disgraceful state of the pilgrim trade the Government of India will have much to answer for."

—*Englishman:* "News has reached us to-day from Noakhali. It is said that the storm wave on the islands of Sandeep and Hattia was twenty feet high. It seems to have shaved some parts, and not to have made a complete sweep of the islands; but wherever it came, the distruction was terrible, and, even our correspondent wrote on the 10th November, corpses were lying about by hundreds. As far as can be judged at least forty or fifty thousand lives have been lost on these islands; the cattle are all gone, and not a house is left standing. At Noakhali itself, the water was about four feet deep, and the flood seems to have gone right up to the Tipperah border, but, apparently, not higher. The Noakhali Police are reported to have behaved infamously and to have devoted themselves to plundering the people."

—News Report from Aden: "Hurrar.—The Egyptians under Raoof Pasha were attacked by the Gallas, who killed fifty men and carried off 4,000 head of cattle. The Pasha sallied out against the Gallas, but with what result is not yet known.

Abyssinia.—There has been a battle between King Menelek and Syed Mahomed of Ifat, in which the former proved victorious, the latter being taken prisoner.

Massowa.—A strong force of Abyssinians is reported to be hovering near Massowa, ready to attack the place should opportunity offer.

Muccalla and Shehr.—The port of Hazm still continues in a state of siege. The Kaiek had almost undermined the place when the garrison sank a countermine and blew up the gallery, whereby 38 of the besiegers lost their lives. The Katheri are reported to be on their way from Terum to the assistance of Hazm.

—*Times of India:* Suez, 3: "For years past the Bedouins inhabiting the neighbourhood of Mecca have been subsidized by the Turkish and Egyptian Governments, for allowing the free transit of caravans to and from Mecca. This tribute has generally been paid in beans, this year it was not forthcoming, so the "pirates of the desert," in order to recompense themselves for their loss, have plundered all travellers who were unable to offer any resistence. This has caused great consternation among the Faithful, and some anxiety is felt for the safety of the Carpet, which is annually sent from Cairo overland to cover Mahomed's tomb."

—The *Indian Daily News* says:—"Our Dacca correspondent tells us that from official sources he obtains the information that one hundred thousand human beings were drowned in the storm-wave! But he has good grounds for believing this to be below the mark. He concludes that *two hundred thousand human beings* and the same number of cattle have been drowned. About fifty thousand persons are probably in the greatest danger of starvation, having lost everything. And all the live stock are in danger of dying of hunger and thirst, for the sand has filled all the tanks. Dribblets of news come into Dacca every day, proving that the catastrophe is far more terrible than was at first supposed. Mr. Harney, an intelligent and influential zemindar of Dacca, has lost five thousand of his ryots, and of

course the destruction to his property is great. He lately built a very strong bungalow in the submerged district. This house is the only one for miles around that has not been swept away. A hundred persons were saved by being floated on to its roof. This shows that bungalows can be built strong enough to resist a storm-wave, and that consequently most of the dreadful loss of life might have been prevented if the houses had been built like Mr. Harney's bungalow. There is bitter mourning in many a house in Dacca. Our correspondent spoke yesterday to a native gentleman who had lost eleven relatives. Such a sudden and appalling calamity has probably not happened in these parts for the past two centuries."

Monday, November 20.

—*Times of India:* "There have been startling changes in Church matters of late; but the ceremony, or at all events the title of "deconsecration," does not seem to have occurred to any innovator until the 19th ultimo, when the site of All Hallows, Bread Street, was wanted for business purposes. To bless a plot of ground or an individual building, and so render it holy, requires the attendance of a Bishop, but to deconsecrate the same spot would seem to demand the presence of no less august personages than the Lord Mayor and Common Councilmen and the assistance of any unmitred clergyman. Sceptics, suicides, and unbaptized infants would not seem to have suffered so grievous a loss after all, if the mere price of building land can at once terminate the holiness of that God's acre from which they are excluded. One of the congregation, however, did lift up his voice, and, quoting the Third Commandment in the middle of this strange service, was promptly taken into custody by a policeman. We should like to hear what excuses he urged on his behalf on the way to the station-house. It may be noted that from the font of this church John Milton, whose father dwelt in Bread Street, was baptized, and it is to be devoutly hoped that the Lord Mayor, the Common Councilmen, and the clergyman did not deconsecrate the font as well as the church. About the same time another London Church was "desecrated," which seems a simpler matter, for according to a strong sermon preached by the incumbent, the church had been outraged and desecrated by a marriage, in which one of the parties, the bridegroom, had obtained a divorce from his wife."

—There was a row on Friday, in the Billiard-room of Watson's Hotel, between a Mr. White and a Mr. Stidson. Mr. S. was taken to the hospital and Mr. W. to the Police Chowkey.

—*Madras Mail:* "We fear that Madura must be added to the list of famine-stricken districts in this Presidency. It has now become necessary to establish relief works in the district."

—*Madras Ch. Record:* "The Tinnevelly Mission has suffered a serious loss. Miss Slaney, a young lady who had come out from Australia in June, in order to take part in Zenana work in connexion with the Indian Female Instruction Society, was suddenly cut off by an attack of cholera on September 4th."

—*Deccan Herald:* "We hear from Bombay that two operations of transfusion were performed in the above hospital during the past week by Dr. Blanc, the First Surgeon of the Hospital on a patient whose arms was completely fractured by an accident on the Railway at the Dadur Station. The patient lost much blood on his way to the hospital and by the amputation of his arm, and he became pale and livid from loss of blood. Dr. Blanc at once transfused into the patient about three ounces of the blood of a full blooded man. After the operation the patient did well for two days, the pulse beat strongly and the temperature was nearly normal. Again the patient seemed sinking, and both pulse and temperature were found to have deviated much from the normal standard. Dr. Blanc performed a second operation, but, four hours after the second operation, the patient died. Dr. Blanc tried his utmost to save the life of the patient, and spared neither time nor strength in his efforts to save his life."

Our contemporary naively adds that it would have been a great credit to the Hospital if the man had survived. It would probably have been an advantage to the man himself.

—A German statistician gives the salaries of the different monarchs of Europe as follows: The Czar of Russia, $9,152,000, or $25,000 a day; the Sultan of Turkey, $7,000,000, or $18,000 a day; the Emperor of Austria, $4,000,000 or $10,000 a day; the Emperor of Gemany, $3,000,000 o $8,200 a day; the King of Italy, $2,400,000 or $5,840 a day; the Queen of Great Britian, $2,200,000, or $5,270 a day; the King of Belgium, $600,000, or $1,643 a day. In addition to this salary, each of these individuals is furnished with a dozen or more first-class houses to live in without any charge for rent. The President of the United States manages to get on with $140 a day.

—The North India M. E. Conference will meet at Moradabad on Wednesday, January 3rd, instead of the 10th, as previously announced.

—Mrs. Skene, the wife of the English Consul at Aleppo, has arrived in London with the papers left in her husband's hands by Mr. George Smith. As they comprise his notes on the cuneiform tablets found near Bagdad, as well as on the remains discovered at Carchemish, their importance may easily be estimated. We (*Academy*) are glad to learn that Her Majesty has been pleased to grant a pension of £150 a year from the civil list to Mrs. George Smith in recognition of the services rendered by her husband.

Tuesday, November 21.

—*Bombay Gazette:* "The *Friend of India*, one of the oldest, and for many years one of the most influential of the journals in this country, will terminate its existence at the end of this year. The *Statesman* announces that "on the 1st of January next, the *Statesman* and *Friend of India* will become one journal, under the title of *The Friend of India and Statesman*." This uneasy and oscillating movement of the *Statesman* gives an impression of unsteadiness in the fabric which Mr. Knight has raised in Calcutta. The one-anna paper in Calcutta is also to cease at the beginning of the new year, the combined weekly and daily paper being regarded as worth two annas a copy."

In other words, we suppose, there will be a weekly issue of the *Statesman*, and to this will be given the name of the *Friend of India*.

—Mr. Pedder has left for England and Sir M. Westropp for a trip to Aden and back.

—A Constantinople paper says: "The reforms in Turkey have now become law, the Ambassadors of the Powers represented at the Porte have been already furnished with the details, and have been generally approved. Officers have just been specially deputed to every province of the Empire, that the law may take immediate effect in the tribunals; and the local Councils are authorized to at once elect members for the National Assembly (*Divan el Ahmumi*) irrespective of creed: this lower house will consist of 120 members, of whom as soon as a third have been elected and arrive in Constantinople, there will be an immediate session. All measure for the future government of the Empire will originate in this house, of which Cabinet ministers will be members, subject to re-election on taking up Government posts. The upper house, which will have the power of vetoing all laws or acts passed by the lower house, is called the *Devan el sultan*, and will be entirely composed of members chosen by Government."

—*Bombay Gazette:* "The *Statesman* closes some remarks on High and Low Church and Mission work in India in the following words:—"Meanwhile, let the Evangelical and High Church 'schools' try to look with impartial and kindly eyes upon each others' peculiarities and work." The *Statesman* would be nearer the truth if he were to say that High and Low Church are irreconcileable, and moreover, they ever must be if each party be true to its principles. High Church is connected with ten centuries of priestcraft, ignorance and despotism; Low Church is connected with three centuries of progress, enlightenment and civilization. The High Church party seek to restore the old and vicious ages, but neither High nor Low can resist the influence of freedom of thought and the spread of knowledge.

Wednesday, November 22.

—Professor Monier Williams is travelling in Guzarat.

—*Times of India;* Kurrachee: "Mr. George Twells, Marshal of the Kurrachee Jail, and his family were poisoned last Saturday; but for prompt medical assistance they would have died. The Deputy Jailor, Dinshaw Kawasjee, is suspected, and a criminal information is laid against him."

—Surgeons S. H. Dantra and K. A. Dalal, (Parsees,) who recently successfully passed the examination of Surgeons, arrived from England by the troopship Jumna on Tuesday last.

—American paper; James Lick, the Californian millionaire, has just died in San Francisco, at the age of eighty. He was chiefly remarkable for having had the good luck to make some five millions of dollars, mostly by succesful operations in real estate, and for having placed over one-half of that sum in the hands of trustees for benevolent purposes. Of this amount, 750,003 dol. was for an immense observatory, 300,000 dol. to found and endow the Californian School of Mechanical Arts, 250,000 dol. for a group of bronze statuary representing the history of California, 100,000 dol. for an Old Ladies' Home in San Francisco, 150,000 dol. for building and maintaining free baths, 150,000 dol. for a bronze monument to Key, author of the "Star-spangled Banner," 25,000 dol. in gold to the Protestant Orphan Home of San Francisco, 25,000 dol. in gold to found an Orphan Home in the city of San Jose, and 10,000 dol. to purchase scientific and mechanical works for the Mechanical Institute of San Francisco. He was an oddity, this old man. One of his freaks was the building of a flour mill at Santa Clara at a cost of several hundred thousand dollars, finishing the floors, stair-cases, and hoppers with mahogany; but he made the best flour in California, and got the highest price. This mill he called "Lick's Folly," and presented it to the Tom Paine Society of Boston, which sold it for 18,000 dol., to the infinite disgust of J. Liky."

—A correspondent writing to the *Madras Athenæum* from Cuddapah, says that a merchant living at Prodatur in the Cuddapah district, by name Narayen Rungiah Chetty, has been for the past two months feeding at his own expense upwards of 2,000 people each daily. He commenced by giving cooked rice, and the number of people rose to 8,000. After a fortnight he discontinued giving rice, and sustituted a paste made of ragie, known in Tamil as "kooloo." This he is continuing at considerable expense.

—Major Daniell has captured six of Hoonea's gang of dacoits.

Thursday, November 23.

—*Overland Mail*, Nov. 3: A panic has occurred in the Chinese theatre at San Francisco, in which twenty persons were trampled to death and many injured.

Mr. Gladstone has contributed an article on Russia in Turkistan to the *Contemporary Review*.

Slade, the spiritualist, has been condemned to three months' imprisonment with hard labour; but an appeal is to be made. The summons against Simmons was dismissed.

The miners' strike in Leicestershire has terminated, the men resuming work at the old rate of wages.

Amongst the deaths recorded this week are:—Sir F. Shuckburgh, Bart; Lieut.-Gen. H. Stow, late Royal Art.; Capt. C. Fitz Henry L. Way, Bombay S.C.; Mr. J. O. Burgoyne, late Capt. Madras N.I.; Mr. Samuel Hemming, late Bombay Eng.; and Lady Codrington.

On Sept. 15 the Dahomians attacked two villages near Grand Popo, slaughtered all the men, and carried off eighty women and children. The attack was provoked by the friendly relations, existing with the English. An attack was feared at grand Popo. A letter from a European resident at Whydah reports that there is great difficulty in obtaining food. A large number of natives are dying from poison. Fifteen Europeans are imprisoned.

The two vessels which have just returned from the Arctic regions encountered far greater difficulty in reaching the most northern latitudes than former expeditions. The *Polaris* in 1872 reached 82·16 without obstruction, where the *Alert* and *Discovery* had much to contend with. The vessels, notwithstanding, wintered further north than any previously, and consequently endured a longer period of darkness. An exploring party, absent seventy-two days, planted the British flag in latitude 83 deg. 20 min. 26 sec. N. No land could be discerned further north. The Sea of Ancient Ice has been once more reached, but the North Pole was very far away. The progress of the exploring party was not more than a mile of a mile and a quarter a day. At this rate it would have taken the explorers from two to three years to have reached the North Pole with their sledges and return to their vessels. It will be seen that the idea was absolutely impracticable, and it was abandoned. Those four hundred miles of ice-mountains defy the world's eager explorers. The way for the sledges has to be cut even for light loads. An expedition contemplating long absence cannot but be laden. The region was found so rough that, to make good 73 miles from the ship, 276 miles had to be travelled over.

—*Mountain Echoes*: "The Winter Mission branch of the Anglo-Indian Christian Union which was formed at the residence of Lord Lawrence in 1874, finds great difficulty in enlisting eminent Ministers and Laymen for this service, notwithstanding the earnest efforts of its Honorary Secretary, Mr. Lockhart Gordon, and others. The abundant labours of the Rev. A. N. Somerville in 1874-75 were fruitful in abiding results. Since then no one has followed his example, and that of the Rev. Sholte Douglas; but we rejoice to be able to announce that the services of some of London's ablest preachers are almost secured for 1877-78. Meanwhile the Rev. Donaldson Rose, M. A. of Brechin, N. B., has consented to remain after his summer services at Mussoorie, till the

middle of January for the work of the Winter Mission. He will visit some places alone, and we hope at others to be able to co-operate with him.

—*Indian Daily News*: "Our latest news from the cyclone district is to the 12th instant. The facts of the Dukhin Shabazpore and Eastern Bengal seaboard disasters are gradually assuming more terrible proportions. Reports from the relief vessels which were sent down from Dacca to represent the loss of life in Dukhin Shabazpore and the Backergunge seaboard *alone* at 100,000 persons. But the worst of Naokhally, Hatteea, and Sundip, &c., has yet to be learnt. Considering that Hatteea, Baumnee and Sundip are further down the estuary of the Megna, and lie lower than Dukhin Shabazpore, the inference, it is to be feared, however melancholy, cannot be resisted that they have fared worst of all. The want of telegraphic communication between Burrisaul and Calcutta has delayed measures of relief, and has intensified the calamity. Seeing that this is not the first time these islands in South Backergunge have suffered in this way and that from their low position they can never be regarded as totally wholly exempt from a clamity such as has now occurred, one would have thought that almost the first station in Eastern Bengal to be connected by telepraph with Calcutta (say *via* Dacca and Gomillah) would have been Burrisaul. There can be no doubt at all that the absence of telegraphic communication, even with Dacca, must have very largely added to the loss of life. People without clothes and without food, wet, cold and hungry, cannot wait *six days* for relief after a night like that of the 31st October. It is desirable that a new survey of the Megna Estuary islands should be made at once, and compared with former surveys. It is believed that these islands are subsiding. And when the fate of Edmonstone Island at the mouth of the Hooghly, now a part of Saugor Sands, is remembered, and that the sea for years past has been sensibly encroaching on Kootobdea below Chittagong, there is reason for suspecting that the above popular relief may not be altogether mistaken. As it is, the question ought to be raised whether these islands, unless they are fairly *bunded*, which could only be done at an enormous expense, should be regulary inhabited at all. It only requires the conjunction of an ordinary cyclone and a full moon to sweep them at any time."

Friday, November 24.

—*Advance*, Oct. 12: "By what may seem to many a strange providence, Mr. Moody, before the close of the first week of the great meetings, so auspiciously begun, was suddenly called away. On Friday night a telegram came to him announcing the death of his youngest brother, in North-field, Mass. The impulses of his own most ardent brotherly affection and a sense of filial duty to his aged, widowed mother constrained him to go at once to their home. He hoped to return before the close of the present week. In the meantime it was thought best to place Mr. Whittle in charge of the meetings, the ministers of the city rallying to his support as they had done to that of Mr. Moody. But strange as the providence at first seemed, there prevails a firm conviction that it is meant for good—for the real furtherance of the work. It is not any man, but the Lord Jesus himself to whom the churches must look for salvation. The almost startling sense of dependence on God compelled renewed self-examination and a fresh sifting of motives, and has drawn the various pastors even more closely together in a common trust and the one prayer. Will not many, in all parts of the country, be moved to earnest prayer that God will, in his own way, yet glorify himself in the profound and wide-spread and enduring revival? The churches need it; the nation needs it; the world waits for it. Even so come, Lord Jesus. Come speedily."

—*Times of India*; London: "You will probably have heard that the Queen, in consequence of conversations with the Prince of Wales in reference to his tour in India, has written an autograph letter to Lord Lytton, strongly commending his late Minute and urging his Lordship to do everything in his power to suppress the scandals, of which the Fuller case was an instance, and induce Englishmen to cultivate a more courteous and considerate behaviour towards natives. The letter is approved of here, but then we are, perhaps, not as good judges as you are, so I forbear to make any comments.

—A Bill to make the vaccination of children compulsory in the city of Bombay is before the Legislature. The following is from the preamble: "The first law regarding vaccination in England was enacted in 1840; and seldom has the Legislature passed a measure of more obvious public benefit. Although vaccination was not made compulsory by that Act, large numbers of persons availed themselves every year of the opportunities put within their reach of protecting their children against small-pox; and the impression consequently produced on the mortality from that disease was so great that the average deaths were soon reduced from 770 to 300 per million of population per annum. In 1853 compulsory vaccination was made the law of England, and the result of the working of that Act during the subsequent fourteen years showed a further annual saving of 100 lives out of every million of the population."

—The Viceroy is at Peshawur.

—A recent Census of Travancore makes the population 2,311,379. The Christians number 468,518, more than a fifth of the whole.

—Deaths last week, 351.

—Marooti Vittoo Pandarkar has been sentenced to death for the murder of Dayee. The girl Dayee was the daughter of a Coonbee, who lived near the Buculla Flats. The prisoner had been in the Coonbee's employ for four years, and Dayee must, therefore, know him very well. The prisoner was in the Coonbee's employ till the day before the murder took place, when he saw the Coonbee deposit Rs. 100 in the hut. Prisoner then said he should not come to work the following day, and that the Coonbee must get another man. The next morning (Aug. 19) Dayee's father went out early to work, leaving his daughter in the hut by herself. It being a holiday she had on some silver anklets and a gold necklace, and about seven o'clock the prisoner came into the hut and tried to take the anklets off the girl's legs. He was unable to do so, and he then began to cut the girl about on various parts of her body. She raised an alarm, upon which the prisoner gagged her mouth and tried to cut her throat. Her cries, however, attracted people to the spot, who identified the prisoner as he was running away. The prisoner afterwards goes to the girl's father and asks his forgiveness for striking his daughter. Dayee died on the 10th October.

—*Bengal Chr. Herald*: "Last Sabbath morning, an elderly Brahmin lady was baptized by the Rev. G. D. Muir, Pastor of the Free Mission Church. Since the death of her husband, six years ago, she had been living with her brother."

Miscellany.

—From the *Missionary Echo*:

The work in the Godavery district, which has been gradually spreading, needs much labour and oversight, and we are very thankful that there are now engaged in the work, besides our brother Heelis, the sons of both the beloved brethren Bowden and Beer, who went out forty years ago. During this month also our brother J. N Macrae and his wife hope to sail for the same sphere; and from their good report in Glasgow, we trust that, helped by prayer, they will prove true fellow-workers with those already at Nursapur, who joyfully hail their coming. This letter is from Mrs. Bowden, senr.

Nursapur.—I don't know if I thanked you for your letters, but I will do so now, and say each letter was a comfort to me. The hot season has been an unusually trying one, and this with fever brought me apparently to the border of the grave, but my time for rest had not come, and now the rains have set in, and I am again raised up, but still very weak. Have you heard of the joy God has given me in bringing our dear son Elwin with his family to me and the mission? He is now thirty years old, was converted very young, and for many years afterwards had mission-work much upon his heart; however he subsequently married, and entered into business. Since his dear father's departure to be with Christ he had no rest in his spirit, believing that God would have him devote his whole time to His service, and seek to carry on the work his dear father commenced. He has now been with us over two months, and you will better understand my joy than I can express it when I tell you that our dear brethren Heelis and Beer see with me how evidently God has fitted him for the work he has undertaken. His gift is evidently in teaching, and after the close of our service for breaking of bread last Sunday Br. Beer said to me, "How I long that his mouth be opened in Telugu, that the native Christians might profit by his teaching." We have all been refreshed, strengthened, and cheered by it; he is hard at work learning the language, and will, I trust, soon acquire it; for I too long with Br. Beer that he soon go out and seek to strengthen the native Christians who are scattered about and far from help. You will also be glad to know that dear F——, with his valuable fellow-helper, are at Doomagudden, among the Kovs, in whom my dear husband was so deeply interested. And a letter received from L——, a few days ago, was so full of interest, that I would enclose in for your perusal, but have already sent it away. She says they, that is herself, husband, and servant, had just sat down for a Sunday morning's meeting, when in came four Bringaries with some goods for sale; so Fred told them to take it to the godown to morrow, and invited them to sit down and hear God's word, which they did; and the joy which lit up one of the men's faces as he heard of Christ as surety for sinners was really beautiful. He seemed to drink in every word, and as Fred spoke of the resurrection of Jesus, and how for forty days He showed Himself *free* from death and the grave, this man said, "Then there is the end of our sin and death and *pooniam* (i.e. working to *merit* heaven); We are free."

Selections.

DISTURBED STATE OF THE SYRIAN CHURCH.

Under the above heading we gave in our number for May and June (pp. 130, 131) an account of the confusion that had arisen, partly through the continuance in the country of the Jacobite Patriarch of Antioch, and also through the vagaries of certain secessionists who have been called the Six-years' Party. We are thankful now to be able to report that the latter of these two disturbing elements appears to be rapidly dispersing. The very extravagances of the party have contributed to this as will be plainly seen from the following extracts from a letter from the Rev. J. Caley, dated August 21st, 1876.

We have reached a crisis in connection with the Six-years' movement owing to the prophets having prophesied three days darkness in fulfilment of the prophecy by the prophet Joel. The darkness was to happen on the 10th, 11th, and 12th of this month: it was revealed to a man at Puvalhur first, but he was sent for to Kannit, and after fasting and prayer it was revealed to Thomman the great prophet also. J. J.'s family were all called to Kannit to conduct a rigorous fast for seven days previous to the darkness, and all their adherents in other places were requested to fast for the same period. At Kannit all the females were excluded from the room, where the males conducted their fasts, by order of Thomman the prophet. After 4 or 5 days fasting, Jaco, who was the Evangelist, came out and said, "If the darkness does not take place, I shall hereafter be like a deaf man before the living God." Two or three days before the darkness was to take place, J. J. sent a telegram to the Rajah of Travancore, and also one to the Queen. The latter was I think returned to him from Bombay. During the expected darkness, some people seemed to go nearly, or I may say altogether, mad. The most fearful blasphemies were uttered in some places, and the most wild things done. At Ellentúr a prophet ordered a man to be bound—then they were to lay him on one side—then cover him with a cloth. This being done he said, "Lazarus, come forth." The man arose, and the prophet said, "Loose him," whereupon the man untied the things by which he was bound. Another put something red in the middle of his hand, and held it up, saying it was the blood of our Lord caused by the nail. One person took three children, and, putting one on each shoulder and the third on his head, said they represent the Holy Trinity. At Puvathúr one man said, there was a glass let down from heaven having twenty-four little holes at the bottom through which passed the living water for the twenty-four elders. They were ordered to turn their faces upwards and open their mouths to receive this precious gift, which order they implicitly obeyed and pretended to drink.

The above are some of the dreadful things that were enacted in the name of the Holy Ghost—things that make one shudder to hear about. When the event was over, the people were ashamed to shew their faces, others being so exasperated by their wild conduct that they were almost ready to kill them. On Sunday the 13th, several Mohammedans and heathens went to J.'s house in the daytime with torches and demanded Thomman and Joseph. They neither of them made their appearance. They then went to J.'s younger brother's house, in search, I think, of J.'s mother-in-law, who has been a very forward character during this last year. One of the men seized J.'s brother's wife by the hand, and when some said, "That is not her," he said, "I can't see." In some places the heathen in daytime would stumble against Christians as if by mistake, and if the latter said anything, the former would say that they were not able to see anything. I heard last Monday, that J. J. had brought his pens and paper, &c., out on Sunday night, and confessed before the people that he had been deceived. I therefore started for Kannit on Tuesday night, and arrived there early on Wednesday morning. I wrote a few lines to J. J. saying that he had now had sufficient evidence that the prophets were false prophets, and told him that people were uttering the most fearful blasphemies, and doing the most wild things, so that he ought without loss of time to declare in as distinct a manner as possible that he abandoned the six years' doctrine. I told him that if he had rather not come to see me, I would go and see him. He would not see me, but

actually wrote a circular letter to his people to say that the prophecy was fulfilled. He says in that letter—"Confusion is darkness. Terror is thick darkness. Doubt is lightning." He warns his people against doubting, telling them that God will punish them if they do. A Cattanar from Kalapura went to his house whilst I was at Kannit and after hearing his circular letter said, "Up to this time you have been deceived, but from now you are knowingly deceiving." His present action reminds one forcibly of St. Paul's words to Timothy. "But evil men and seducers shall wax worse and worse, *deceiving and being deceived.*"

But while J. was writting that the prophecy was fulfilled, others were saying it was *not* fulfilled, and were referring to the command to offer up Isaac and the threat to destroy Nineveh as similar cases. There has been great consternation, and the better sort are saying that they have had enough of prophets. The dreadful things which they enacted during the fasting has had a great effect on some, and it will, I believe, be impossible for them ever to do the same again. A great many people are saying that they will abandon the six years' doctrine and their belief in prophets, but they will still go on in the schools they have erected, with a service which they say must be "according to the gospel" This points to the establishment of a permanent sect: still if we had free scope allowed to invite the people to our Churches, I am convinced the movement would soon be so weakened that it would dwindle away.

On Saturday, I went to Wemeny and stayed the day at the Syrian Church. There are 120 families in the Church who acknowledge Mar Athanasius as their head, (for a family calculate 4 or 5 souls) there are 50 families who acknowledge the Patriarch, and there are 70 families who have left the Church and are under J. J. The last named however, owing to the failure of the darkness, are divided into three parties. One party wishes to go back to the Syrian Church, one party wishes to come to the C. M. S., and one wishes to stay under J. J. I do not know the numbers in each party, but inasmuch as the Cattanar who is at the head wishes to come to the C. M. S., I have no doubt that, that division is the largest. When I conversed with them on Saturday, I chose to do it in the Syrian Church in the presence of two other Cattanars and also some lay members, so that they might hear all, and know that everything was fair and open. I told them distinctly that the Church Missionary Society would rather they returned to the Syrian Church and tried by orderly and lawful means to reform it; but that if they were determined not to return to the Syrian Church, we were willing to receive them, for they must in any way abandon the six years' delusion.

Later letters from Mr. Caley make it evident that the failure of the prophecy of three days' darkness is continuing to produce a very sensible effect in diminishing the numbers of the six years' party, and that many of those who had been led away are most anxious now to leave them, the only question being, whom shall they join. They are altogether unwilling to connect themselves with the Patriarch, who strongly upholds all the superstitous practices from which the reformed party in the Syrian Church are endeavouring to purify themselves, and they doubt if the Metran, Mar Athanasius, is strong enough to give them the reasonable and Scriptural reforms which they demand. Some of them, as will be seen from the above letter, wish to join our own Church. —*(M. Ch. M. Record).*

SCEPTICISM OR SUPERSTITION.

The Archbishop, in his recent charge at Canterbury, told his clergy that it is not superstition which has now to be feared so much as scepticism. I will not call in question the accuracy of His Grace's conclusion, as his information ought to be much better than mine; but this I may be allowed to say, than in a recent somewhat extended journey I did not hear a single complaint of the spread of sceptical teaching but I heard in almost every place complaints of teaching and practices which to a Protestant must be regarded as superstitious and that in the church in which the Archbishop occupies the highest spiritual position.

I went, among other places visited, to St. Albans. where a large sum has been expended in restoring the ancient and interesting Abbey Church, which the nation has decided to constitute as the seat of a Protestant bishop. As St. Albans is, I believe, in the province of Canterbury, I beg to direct the attention of His Grace and of your readers to the following extract from the *Times* of the 26th ult.:—

"Southwell and St. Albans.—'W. J. H.' writes to us from Brighton:—'May I support your correspondent's suggestion of two churches, each with its proper altar, beneath the roof of Southweel Minster, by saying that it is intended, I believe, to have three churches beneath the roof of St. Albans Abbey when its restoration is completed? There, also, there is a magnificent solid screen beneath the nave and the choir; and it is proposed to use the nave for parochial services, and the choir for cathedral services, while the exquisite Lady chapel is being restored under the auspices of a ladies' committee as a church for children's services, Each of the three churches will of course, have its altar.'"

It will be seen from the above that "*altars,*" which were removed by law at the Reformation from every church, and for which "*tables covered with a fair linen cloth,*" were substituted, are to be reintroduced at St. Albans, in direct violation of the decision in the Cambridge altar case, and notwithstanding the intention of the law has been clearly expressed by the removal from the Book of Common Prayer of the word "*altar,*" and the substitution of the word "*table*" in every place.

It will be noticed, also, that it is in contemplation to provide an "altar" for children as well as for adults, so that the young may have it early instilled into their minds that the commemoration of their Lord's sufferings was not, and is not, a *supper,* but a *sacrifice.* And this in *our* Church, of which, by law, we baptized persons are all members, although many, like myself, have been driven out by Romish teaching and practices.

When will Protestants of all shades of opinion see that they are personally compromised by silence in regard to such things?

Your constant reader, Benjamin Scott.

Weybridge, Oct. 12.

[The present condition of the Church of England is indeed anomalous. On the one hand, evangelistic work second to none is being carried on within her borders, by holy men of God, whose love for souls and devotedness in preaching Christ's Gospel is a pattern to all others, and with a prayerfulness, a method, and a thoroughness, which produce results in which all Christians must greatly rejoice. On the other hand, we have a subtle Romanizing influence, which makes it manifest that the fire which Ridley and Latimer, and all our other glorious martyrs, burned to light in England, would be exultingly put out if many of their recreant successors had their way. What can we do but live and preach the Gospel, and cry unceasingly to God, who alone can stop these heretics?

But again, it is to be deplored that in many of our Non-conformist churches Rationalism is as rife and mischievous as Ritualism in the Establishment. Let not Ephraim envy Judah, nor Judah vex Ephraim, but let all men of God unite in seeking the Lord and winning souls. The true and only remedy for each form of error is the glorious Gospel of the blessed God.—Ed. *Christian.*]

PRAY ON.

Well did the late Dr. Guthrie of Scotland say: "It is easy to know the knock of a beggar at one's door. Low, timid, hesitating, it seems to say: 'I have no claim on the kindness of this house; I may be told I come too often; I may be treated as a troublesome and unworthy mendicant, the door may be flung in my face by a surly servant.' How different on his return from school, the loud knocking, the bounding step, the joyous rush of the child into his father's presence, and as he climbs on his knee, and flings his arms round his neck, the bold face and ready tongue with which he reminds his father of some promised favour. Now why are God's people bold? Glory to God in the highest! To a Father in God, to an elder Brother in Christ, faith conducts our steps in prayer; therefore, in an hour of need, faith, bold of spirit, raises her suppliant hands and cries up to God; 'Oh that Thou wouldst rend the heavens and come down.'"

VULCAN PICKED UP AGAIN.

The astronomers of Europe are just now excited by the rediscovery of Leverrier's planet Vulcan. Some twenty years ago the great French astronomer announced that certain perturbation in the orbit of Mercury could only be accounted for by the existence of another planet still nearer the sun; even as the perturbations of Saturn had enabled him to discover the planet Neptune. Within three years after Leverrier's announcement a French observer, Dr. Lescarbault, detected Vulcan in his transit across the sun's disc; but inasmuch as he has not been seen again since then, most savans have begun to doubt whether he was ever seen at all. But the latest Parisian journals inform us that two eminent astronomers at the Observatory in that city—M. Porro and M. Wolf of Zurich—have just found Vulcan during his transit as before. It is not stated whether their observations were sufficient for the precise calculation of the elements of the planet. Kepler's law, however, would reduce the time of Vulcan's revolution around the sun to about a month. This youngest of the planets must swim in a sea of almost unimaginable light and heat, and be uninhabitable by any form of life known to us.

INDIAN PRISONS.

Miss Tucker ("A. L. O. E."), writing from Amritsar, in India, to Mrs. Meredith, of the Prison Mission, with respect to the possibility of a similar work in Indian Prisons, says:—

"You have probably no idea of the jealousy of the Government in regard to conveying religious instruction to poor prisoners, &c. Good books are, I believe, excluded from the hospitals—at least, there would not be the slightest chance of our being permitted to send to them what would be welcomed in England. The 'Silent Comforter,' which hangs on my own wall, must not be transferred to that of hospital or gaol. I spoke to the English Superintendent of the Amritsar gaol about your letter, but he told me (what I fear is too true) that the Government is worse than neutral—it is actually antagonistic in matters of religion. 'If I admitted you I should have letters sent up to Government. If a Brahmin were admitted there would be far less fuss made!' This is very sad. The only thing that the Superintendent promised was that if he ever had a *Christian woman in gaol* (which, thank God! he never has had), he would let us go to see her once a week! A nominal Christian native was in gaol this year; his father—a Christian—was not allowed to see him. The poor parent, who cared for his prodigal's soul, wished him to have a copy of the 'Pilgrim's Progress.' It was *not allowed!*

"God forgive us our national as well as our personal sins! I sometimes wonder at the Lord's patience in letting us hold India so long. Perhaps it may be only until the infant Church has strength to stand without us. I am thankful to say it is a growing Church, and counts some real jewels amongst its members. There are many natives also, I believe, who believe that Christianity is the truth, and must ultimately prevail—many who lack courage to come out boldly. The great wall of idolatry has had many bricks quietly removed from it; it may fall at last, perhaps suddenly, with a crash that will startle those who are now incredulous as to the progress of Christianity in India."

SHORT PAPERS FOR BUSINESS MEN.

BOLDNESS FOR CHRIST.

What Servian, albeit their reverses, is ashamed of the name of Tchernaieff? what British soldier whispers the name of Wellington with fear? or what German pronounces the name of Moltke in a corner? Why should the soldiers of the Cross be ashamed to confess their glorious Master, the Captain of their Salvation, before whose illustrious title the names of earth's proudest generals and migthiest potentates sink into insignificance?

"Sweetest note in seraph song,
Sweetest name no mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus."

In Acts iv. 12 we read:—"There is none other name under heaven given among men whereby we must be saved." The name thus proclaimed was Jesus. He who had such a short time before been put to death, with such unwarranted cruelty in that very city—as a seditious fanatic—was now, before the very same persons who had condemned Him, proclaimed as the Christ and only Saviour. And I would have you very especially remark the result, 13th verse, "Now, when they saw the *boldness* of Peter and John, and perceived they were unlearned and ignorant men, *they took knowledge of them that they had been with Jesus.*" Many Christians of the present time seem to sneak through the world, seeing how little they can depart from worldly usages, and yet not be inconsistent with their heavenly calling; praying most earnestly that men may take knowledge of them that they have been with Jesus, but in their daily life being downright cowards. It would do them good to analyse their fears. They would probably find they were afraid to do this or that lest *possibly so and so should hear of it;* and then they have some fearful undefined dread of some consequence which might follow. They fear that if they give themselves entirely to Christ as a "living sacrifice," they shall do something odd and out of the

way. Dear friend,—is yours a cause to blush for? Remember you are a soldier, and you have immensely more to do than just parrying what you fear might prove a death-blow to your reputation. Christ, your Captain, says, "Follow Me." You prefer following someone else who is, or profess to be following Him. Perhaps if your heart honestly answered the question: "Would you like to be closer to Christ than anyone else?" you would say, "No; I had rather be a little farther off and have a few earthly friends with me." Is it any wonder, then, that while Paul's experience was one of constant triumph in Christ, yours is just the reverse. Whose fault is it? How can you expect conquest of any kind apart from Christ, and Him you practically refuse to trust. What wonder that men do not take knowledge of you.

Go alone with the Master,

"Steal away to Jesus;"

tell Him of your cowardice. Tarry at His feet—you will get both rest and resolution there. "He giveth more grace." "They that wait upon the Lord shall renew their strength." Thus waiting upon Him, and getting filled with a sense of His increased preciousness, you will go forth to add to your faith the courage that befits the denizen of Christ—an heir of glory—and men shall find another unanswerable argument for God, and eternal things in you bold and consistent testimony for Jesus.—(*Word and Work.*)

"CASTING ALL YOUR CARE UPON HIM."

How much the anxieties of life are increased by forgetting the little but comprehensive word "*all*" of the text! What father might not learn a lesson from his child, with whom he is starting for a journey. His little boy says, "Father, you will have to carry the big bag, I cannot; and I will carry the one." The strong father smiles, and says, "I think you had better let me carry both." They start. After a few minutes, the little bag becomes a great burden, and the child, overheated and weary, says, "Father, you had better take the little bag too."

One of the greatest lessons of life is for a child of God to let his Heavenly Father carry *every* burden; to cast all his care upon.

Little trials are a Christian's great temptations. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "Truly," says Archbishop Leighton, "the godly are much in the wrong to themselves by not improving this their sweet privilege. They too often forget this their sweet way, and fret themselves to no purpose; wrestle with their burthens themselves, and do not entirely freely *roll them over on God.*" Many a man who never doubts God's care of the Church to the minutest particular, is tempted to distrust God's interest in the little things that concern his own daily life. "Do I confide in him," says the same writer, "for the steering and guidance of the whole ship, and shall I be peevishly doubting a distrusting about my pack in it?" The same age that invented the telescope, brought out the microscope. The same grace that reveals distant things as near, ought to discern our least cares as great to a father's love. "The very hairs of your head are all numbered."

—Christian Treasury.

"ALL FOR THE BEST"

There was once a collier who worked in one of the coal mines near Newcastle, in England. His companions call him "Patient Joe," because he bore patiently every trial that befell him, always saying that the will of God was best. When things went well with him, and he enjoyed health, and had enough to eat and drink, he gave thanks to God as the author of all his mercies. When sickness or want came upon him, still he was resigned and contented, and comforted himself with the thought that God would make these things work together for his good. He always contrived to live on his wages, whether greater or less; and if he had but a crust of bread and a cup of water he had a thankful heart, which made him feel happier than if his table were loaded with dainties.

Luck and *chance* were words that were never heard from the lips of Joseph, except to show how wrong it is to use such language. He believed that the providence of God directed the smallest as well as the greatest events of life. And he often quoted those words of the Saviour, "Not a sparrow falls to the ground without the will of your heavenly Father."

Joseph had the misfortunes to be working in the same pit with some very wicked men, who took pleasure in scoffing at everything good. Among his fellow-workmen was one who exceeded the rest in the sins of drunkenness, gambling, and mocking at religion. His name was Tim Jenkins. Tim took great delight in laughing at Joe's notion that all things were for the best.

One day, as Joe and Tim were preparing to go down into the pit, Joe laid the bread and meat which he had brought for his dinner down on the ground. A hungry dog, watching his opportunity, seized the provisions and scampered off with them. This was fine sport for Tim Jenkins, as it gave him occasion for teasing poor Joe. "Ha Joe," said he, "is the loss of your dinner all for the best?"

"No doubt of it," said the patient man, quite unmoved by the accident; "but as I cannot live without eating, it is my duty to recover it." So saying, he set off after the dog; while Tim, laughing and swearing, went down into the pit. The dog led him a long round, and at last got clear off with his dinner. When Joe returned to the pit, he saw the colliers huddled together, with the greatest horror in their countenances. They exclaimed, "Oh, Joe, what a narrow escape you have made! Scarcely had you got out of sight when the roof of the pit fell in, and poor Tim Jenkins is buried under it!"

Thus were the words of Christ proved true, "Even the very hairs of your head are numbered;" and thus the words of the Psalmist were fulfilled, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken. Evil shall slay the wicked, and they that hate the righteous shall be desolate."—*(C. C. Adv.)*

THE GOSPEL AGGRESSIVE.

BY MR. W. T. WYLIE.

CHRIST boldly says of His mission, "I am not come to send peace, but a sword," and it behoves His followers to maintain the attitude which He has assumed. We too often see Christianity, in the person of believers, standing before the world in an apologetic posture, "hat in hand," as much as to say, "Pardon the interruption, but please allow me to live in your presence." This is no position for the Church to take. It dishonours her Master, who "commands men to repent," and debases herself in the eyes of the gain-seeking and ease-loving world. The believer should follow the example of Gideon's band, and taking his lamp in his hand, and placing his trumpet to his lips, shout "The sword of the Lord and of His servant." The Christian is furnished with a complete "Gospel armour, not that he may hang it up as a memorial of days gone by, or keep it as a provision for some future time, but "put on the *whole* of it," and thus be "able to stand against the wiles of the devil."

Sin is everywhere entrenched in strongholds. In the heart, in the world, in the State; even in the Church itself, we often find it stongly fortified. From every hiding-place it must be driven out. We say it must be *driven out*, for it will not go out of its own accord. Those who love ease sometimes say, "Oh let this evil alone, it will soon come right itself," but the history of the Church shows that all ideas of this kind are vain and false. "When sin is finished it bringeth forth death." If the Church is willing to be ridden and ruined by sin, especially in the form known as "popular sins"—(such as "theatre going," "balls," "gambling," &c.)—let her simply hold her place, and the thing will soon be done. This, however, is not her mission; nor is it her commission. She is to "go into the world," and as she goes she is to preach, saying, "Repent, for the Kingdom of Heaven is at hand."

The work of the Church is largely of course to build up, but before she can build the temple of the Lord, she must destroy the temple of sin. The most successful of all preachers and teachers of the Gospel have been those who felt impelled to testify fully and faithfully against the sins of the day and the land in which they lived. Men who live in conscious violation of God's law, do not expect the messengers of God to be silent in regard to their sins, and when they are thus silent, such worldlings lose confidence in their sincerity, and make light of any testimony which they may bear. It will not do for believers to take the ground that Christian life is possible along with the enjoyment of the so-called "pleasures of the world." It is not the business of the Christian to square the Word of God with the theories of men, or to temporise and modify Christian life to suit the tastes and desires of worldly men. Human systems of belief and systems of living must be brought to harmonise with the divine law, and the sooner this is proclaimed and the more faithfully it is enforced, the better will it be both for the Church and for the world.

The light of the Gospel in the heart of the believer should be set on a candlestick so that it may dispel the darkness all around. It is a shame when the "lighted candle" goes begging for a hiding place "under the bushel," instead of giving light to all that are in the house.

There is a tendency nowadays to make the Gospel so "sweet" and "soft" and "genteel" that the world will patronise it. We must not forget that a sword is made *to cut*, and a hammer *to break*, and that fire *will burn*. All these are emblems of the Gospel of our Lord Jesus Christ, and until His enemies yield subjection its mission is to alarm and destroy. God would save the sinner, but destroy the sin. It is no kindness to any soul to help to entrench sin in its citadel.

There is danger that the teachings of this age may tend to make the Gospel too much a pleasant song to the world, instead of a warning voice telling of wrath to come and then pointing to the refuge in Christ Jesus. The world, at ease or in open defiant opposition to God, is not in a condition to care for good news of pardon. It must be convinced of sin, of righteousness, and of judgment to come, "before it will look to Christ as a Deliverer." The world will only tolerate a diluted Christianity in its society. The Church which it tolerates must be of the Laodicean character, and so be offensive to God as well as useless to man.—(*Word and Work.*)

"THIS BELONGS TO ME."

I HAD been preaching the Gospel in a small town. The Word had been carried home to several hearts by the Spirit. There was sore trouble to some, while to others there was deep joy, as He the Spirit of Power had suited the Word to each according to the needs of each; yet all was the work of the same Spirit dividing to each severally as He will. While I was busy with one and another, seeking to minister the Word of confort to some, to others a deeper wound where that had been only a scratch by the point of the Sword of the Spirit, I noticed a gentleman waiting until his turn came to be spoken with.

When I got to him, he said, "I have been deeply interest in your seavices, and hope I have gained some good through them. But I have been perplexed in mind about my own state of heart, and from what I have heard to-night I judge that others present are in the same state and condition as myself. But," he added, "there is one thing I do not understand: you say to each, 'Believe only in Jesus and you will be saved,' whereas I seem to have believed all my life long, and I could not say I am saved; I feel assured, if I were to say so, I should add sin to sin." I replied, "I would not have any one say what they do not experience. But added, "the experience is the result of *faith* in God or the *want* of it." Pointing to a man present, I said, "There is a man who has felt the deepest trouble of heart because he has believed what God says about *him* as a sinner. And yet that man has now the deep joy of knowing all his sins forgiven, and he has peace with God, because he hath believed what God saith about Jesus Christ the Lord."

I held in my hand a tract, the title of which was, "This Belongs to *Me*," and as I held the little page towards him, I said, "*This* belongs to *me*." "Yes, I presume it does, as it is in your possession," he replied. I handed it to him, saying, "Will you have it?" He took it: "Thank you," he said. "Now," I said, "to whom does that tract belong?" He looked at the title and read, "*This* belongs to *me*." "Yes," I said, "it *was mine*—now it is yours; I gave it—you took it. So with salvation. Salvation belongeth to God: and this salvation is a *Person*, it is a *Christ*. (Psalm iii. 8; Luke ii. 28-30; xix. 9; Acts iv. 10-12.) And this salvation God gives. 'God *so* loved the world that He *gave* His only begotten Son.' (John iii. 16). And 'to as many as received Him, to *them* gave He the power (*right*) to become the sons of God, even to them who believe on His name.' (John i. 12.) Now, have you received Him?" "I wish to receive Him," he said; "but I cannot receive Him like I receive this tract." "But you can receive His *word*, and *this* is eternal life. (John xvii. 8.) Compare John xii. 47-50, John v. 24, vi. 47." "Yes, that seems plain enough; but what about my *sins?* what must I do with them?" "*Nothing!* God and Jesus have had all to do with them. God laid them on Jesus, and *He bare* them in his body on the tree. (1 Pet. ii. 24,) 'Who His *ownself*, not yourself.'" "Yes, that is also very plain." "Hath put *away sin* by the sacrifice of Himself (Heb. ix. 26). What hath He done with it?" "*Put it away.*" "Who? God or you? God laid it on Jesus, Jesus put it away by *Himself*. Is it in your heart to believe God?" "Yes, most certainly I do believe it." "See then Acts xiii. 38, 39, 'Through this Man is preached unto you the forgiveness of sins, and by Him all who believe are justified from all *things*.'" "*All things.* What

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things?" "I see now as clear as the sun in the sky. Yes, you are right. I see too, God gives and I take salvation—*this now belongs to me.* Why, sir, the load is quite gone. I feel as if I could go right into His presence and give myself wholly to Him. Praise His name." "Do so," I replied, "give yourself wholly to Him; yield yourself up to Him as one delivered from death to live for Him, and you will find 'still there's more to follow.'"

"Now, see further what God says about sin. Ps. ciii. 12, 'As far as the east is from the west, *so* far hath He removed our transgressions from us.' How far is that?" I asked. He said, "In the morning the sun is 95,000,000 of miles east of us; in the evening the sun is 95,000,000 of miles west of us. But where the east or west begins and ends I don't know, nor does any man I judge." "See another word, Heb. x. 17, 'And their sins and their iniquities I will remember *no more.*'"

"Now, we have been looking at some words which begin with S—*Sinner, Saviour, Sins, Sufferings, Salvation*—now look at 1 John iii., 'Behold what manner of love the Father hath bestowed upon us that we should be called the *sons* of God.' Now, if you have received the Son of God you are become in the receiving Him a *son*—you change from *sinner* to *son*, from the expectation of hell to the hope of *heaven*. And God will not disappoint the hope of any of His *sons*. Therefore, let this hope of seeing Him purify you daily from all the evil of the flesh, and the world, and the devil. And there is another S—*Servant*. To serve Him, to follow Jesus in the path which He shall call you into, let it be always a *service* of *song* when you can. And if it is sometimes a service of *sorrow* or *suffering*, rejoice that you are counted worthy of this service, and remember that each service done to Him will be abundantly rewarded."

Dear reader, which belong to you? Salvation or condemnation? Sin or holiness? Christ or Satan? Heaven or hell? Which? Are you a slave of sin and Satan, or a son and servant of Christ? Which? Don't push away the question from you but be *honest* with yourself, and *answer* as you will soon have to do.

GEO. BREALEY.

GIVE YOURSELF.

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house many times, I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel, my grown-up daughter a lovely Christian woman. I have plenty of time to sit down now and rest, plenty of time to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business whenever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself."—*Selected.*

TELEGRAPHIC NEWS.

London, 17th Nov.: There is increased activity in the Woolwich Arsenal also in Portsmouth dockyard.—Lord Salisbury starts for Constantinople, accompanied by the members of his staff on Monday, the 20th instant.

18th: Viscount Templetown has been appointed to the Colonelcy of the 2nd Life Guards.

19th: Yielding to the pressing counsels of England the Porte has accepted the forthcoming Conference unconditionally. Turkey will probably be represented by Sayyed Midhat Pasha.

St. Petersburg, 18th: The goods traffic on the railways in the south of Russia has been stopped.

London, 21st: Russia is mobilising six Army Corps. The Turks are evacuating Herzegovina and are massing troops on the Danube frontier. Lord Salisbury has had an interview with the Duc Decazes to-day; afterwards he will visit Berlin and Vienna. English Engineer Officers have arrived at Constantinople. [We may add to the above significant information that yesterday a private telegram was received in Bombay stating that the political feeling in England is extremely uneasy and agitated, and that great caution should be exercised in mercantile operations in the East.—ED. *B. G.*]

Washington, 21st: The result of the American Presidential election remains undecided, it depends on the counting of votes in the States of Florida and South Carolina.

London, 21st: The departure for India of the 12th Lancers has been suspended, the Regiment has been ordered to remain at Shorncliffe.—A despatch from Prince Gortschakoff to the Great Powers has appeared, dated 7th November, it is written in reply to Lord Derby's despatch of 30th October last. In it is urged the subordination and integrity of Turkey to guarantees which humanity and the peace of Europe alike demand. Russian designs upon Constantinople are therein disavowed.—Another despatch from the same pen, dated 22nd October, regrets that England should yield to groundless fears concerning the policy of Russia.

22nd: Lord Loftus on the 2nd instant had a most cordial audience of the Czar, who urged complete agreement between Russia and England, whose aims His Majesty said were identical. The Emperor gave his sacred word of honour that he had no intention of acquiring the possession of Constantinople, and if Russia was obliged to occupy Bulgaria, it would only be temporary; he deplored England's distrust of Russia. The idea that Russia intended the conquest of India was absurd and impossible.—Sir William Hackett has been gazetted Chief Justice of Ceylon.—The Indian Transport Serapis has passed through the Suez Canal, outward bound.

St. Petersburg, 23rd: The Czar in receiving high personages yesterday stated that he still hoped for peace, but that his honour was pledged to obtain the administrative autonomy of the Insurgent Provinces.

Berlin, 23rd: Lord Salisbury had an interview of Prince Bismarck yesterday.

London, 23rd: The dispute between Masters and Operatives in Lancashire has been settled.

PASSENGERS SAILED.

Per P. and O. Str. *Pekin*, 20th:

FOR SOUTHAMPTON.—Mrs Hamilton child and two infants, Capt Wyld, Mrs K C Pyd, Mrs Limond, Mrs Bowen, child and two infants, Lieut-col Goldsden, Mrs Currie child and infant, Messrs J Dawson, Chas Ward, Col Leopold's two infant, Mr W Hack, Lieut J K Spilling, Messrs J Cheetham, Dick Oliphant, Col and Miss Thorne, Capt G H Jackson, Mr and Mrs George Ward and infant, Mr C B Knocker, Mrs Frier, Mr B Baker, Mr and Mrs J G H Collister, and Mrs Rossiter and child.

FOR BRINDISI.—Mr A Parker and Mr Hicks.

FOR VENICE.—Mrs Carter and Mr W G Polder.

FOR ADEN.—Mr and Mrs Clark Messrs J Stewart, T W Wood, and Sir M Westropp.

FOR SUEZ.—Mr and Mrs Jackson.

FROM ADEN TO SOUTHAMPTON.—Major and Mrs Stevens, attendant and two infants.

PASSENGERS ARRIVED.

Per Str. *Suez*, 20th, from London:

Rev Latyard, Rev Bartley, Rev G Leigard, Dr and Mrs Osward and two children, Miss Stewart, Mrs and Miss G Brown, and Miss F Coberely.

Per P. and O. Str. *Mirzapore*, 23rd:

FROM SOUTHAMPTON.—Messrs Atkinson, Armstrong, Mrs Raber Messrs Bowley, Barry, Major Babridge Mrs Binny, Mrs Beuchamp and infant, Mr and Mrs Birks, Major Boone, Mrs Brooks and two children, Mr and Mrs Chester, Mrs Cundy, Mrs Columbine and infant, Miss Debenham, Mrs Duncan, Messrs H E T Dawes, Ewing, Miss Fellows, Mrs Forbes and infant Miss Fitzgerald, Miss Gray, Major and Mrs Gordon and infant, Messrs E F Gordon, Gale Miss Graham, Mr Grey, Mr Heath and infant, Miss and Miss Hemsoe, Messrs Hutchison, High, Holmes, Mr and Mrs Harvey and child, Mr Holloway, Major and Mrs Stewart and infant, Miss Irving Messrs Jackson, Jacob, Johns Mr and Miss Kennard, Capt and Mrs Lamb, Miss Lockhart, Mr and Mrs Longmuir and infant, Messrs F Lang, Montague, Mrs Melville, Mr and Mrs McKenzie Messrs Newton, Nelson, Mrs Power, Mr and Mrs Ryves, Messrs Routh Richards, Robinson Lieut Ramsay, Messrs Sands, E Smith Sutherland, Mrs Szczepanski, The Honble St Clair, Messrs R H F Steward, J Scobie, Mr and Mr Howard, Mr and Mrs Taylor, Mr Tweedale, Rev I Tyler, Dr and Mrs Wooldowe, Messrs Warwick, Watson, Major and Mrs Wood and Mr Young.

FROM BRINDISI.—Messrs Barr, Crew, Dr La Corbeaux, Ebeling, C I Grove, Mr and Mrs Gregory and infant, Messrs Grant and son, Hessman, Keeig, D Lethbridge, Col Loston, Col Malwartine, Sir Ran Lely Pollock, Capt Tarver, Major Trevor, Messrs Taylor, Wedin, Howes Major Scorse, and D Skinner.

FROM VENICE.—Mr Bracebridge, Mrs Bonzo and infant, Capt Combier, C Lund Miss Frazer, Mrs Gordon Messrs Hutchinson, McKenzie, McDonall Prince, Mr and Mrs Lee-Warner, Mr Sharp, Mr and Mrs Skinner and infant, Mr and Mrs Sykes, Miss Sneaton, and Mr Schiller.

FROM SUEZ.—Mr Baldwin.

FROM MALTA.—Mr Lyon.

Domestic Occurrences.

BIRTHS.

WELLS.—November 7th, at Pounchgunny, the wife of the Rev S R Wells, Am Mission, of a son.

H H TODMAN.—November 12th, The wife of Harvey H Todman, Bombay Ordnance Department, of a son.

THEOBALD.—At Kamptee, C P, 26th November, the wife of Dr. Surgeon General J. R. Theobald, Nagpore Force, of a daughter.

MARRIAGE.

SLAKER—SWEENEY—November 13th, at Ahmedabad, by the Rev. A G Cane, Mr. John G. Slaker, to Thomasina J. Sweeney.

DEATHS.

CRAWFORD—November 15th, at Vingorla, Eliza, the wife of R Crawford Civil Surgeon, aged 25, deeply regretted.

MALVERY—November 17th, at Amritsar at the residence of her daughter, Mrs. M Kelly, Mary Malvery, relict of the late J. J. Malvery, of Bombay, aged 65.

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